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THE BETTER WAY

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THE BETTER WAY.

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A. F. MELCHERS - - - - - EDITOR

EDITORIAL.

RABBI WISE, of Cincinnati, looks upon George Washington as the Jewish Messiah, and America as the promised land. All liberty loving people may do likewise.

AN OHIO World's Fair commissioner has estimated that the exhibitors from his State will spend upwards of \$5,000,000 in the preparation of their exhibits for the Exposition.

COUNT TOLSTOI, of Russia has a great generous heart under his waist coat, and by his noble efforts for the famine-stricken saves Russia from universal contempt for her hard-heartedness and cruelty. The theories of the Count may be erratic, or in advance of his age, but his nature is humanly noble.

BERLIN Socialists, having become impatient awaiting the master's word by evolution, endeavored to obtain it by revolution. But the German Hiram Abiff was not caught praying at the noon hour. Instead of trying to escape he sought the malcontents by riding out amongst them; threw oil on the troubled waters; was cheered; and peace was restored—for how long, is another question.

IN HIS war against the Sunday press, Rev. Jos. Cook says that Sunday newspapers are published to make money. It is strange that it should not have occurred to this gentleman that Sunday sermons, too, are preached to make money. Had Christ published a Sunday paper free, we might feel conscience-stricken for not imitating him; but he preached free of charge, and that is more than his vicars do.

WHILE we are very punctilious about resenting insults to our flag abroad, or demanding the punishment of offenders, we, too, should be consistent with this demand and see that the flags of foreign nations be respected, and over-patriotic citizens called to order who forget that they are the most loyal to their country who endeavor to uphold the peace, while those who instigate to war are its enemies, and should be treated as traitors.

THE article concerning Cassadaga University from the pen of Prof. H. D. Barrett, should be read by every one, whether interested in the subject under discussion or not; for it contains other things worth knowing that every Spiritualist should consider. Yea, it contains a moral principle that every true lover of the cause should take into his every day life with him and make it his second thought. In it are statements which cannot be too highly commended.

THE editor of "Light" in the course of an able article wisely says: "We are accustomed to dwell on the antithesis of matter and spirit, perhaps more frequently than wisely. For, in plain truth, we know little about the realities that are indicated by those mere labels. It may be startling to suggest that there is often a similar antithesis between the pride of intellect and the graces of spirit which are a passport to the inner court of the temple, the gates of which do not stand idly open to the curious."

COUNT TOLSTOI and his accomplished wife and daughter, who have been ministering to the starving peasants of Russia in those provinces where the famine rages the worst, have been ordered to return to their home estate and discontinue their work. Imperial czars and emperors seem not to know that they are out of place in this age. But the world rolls on and civilization with it, and an end of despots, and self-sufficient fools who care for none save themselves will come in good time. The world has no use for them now.

SOME of our editorial brethren of the orthodox press are very much excited over the reports of spiritual phenomena found in the secular papers as news.

These reports seem to anger them, acting like a red flag to a bovine in a bull-fight. Of course, the spiritual philosophy and religion becomes a target for the bitter ejection of sectarian creedal mud. Brethren, we can stand that method of dealing with so sacred and exalted a truth, if you can. We rest in peace, and are happy in the knowledge of eternal life through the testimony of living incarnate friends, while many of you, with elongated faces, and with doleful tones are singing that old orthodox hymn, beginning:

'Tis a point I long to know,
Oh! it causes anxious thought,
Do I love the Lord, or no?
Am I saved, or am I not?

AN EDITOR who has more religion than sense asks the "N. Y. World" if it has forgotten that the Churches are open Sunday evening to which young men may go who need recreation, instead of going to theatres; to which the latter replies: "But the young men do not want to go to Church, and in fact do not go. The law forbidding the opening of theatres on Sunday should be repealed. Every citizen should be left to determine his religious observances in the light of his own conscience and convictions. Every citizen has a right to live his own life and entertain his own mind in his own way, so long as his way does not abridge the equal liberty of any other. That is the foundation thought of our American system. It is violated by the law which shuts all the people out of theatres on Sunday because some of the people have conscientious scruples against going to the theatre on that day."

THE left hand of Jay Gould gave the pittance of \$10,000 out of his millions, to a section of the Presbyterian Church work in New York City. Before the left hand tendered the little check, the leading, wealthy right hands of Presbyterianism in New York were invited to the palatial residence of Mr. Gould—a large party—devotional exercises indulged in, a toast-master, or leader of the prescribed formula was appointed, a subscription opened, and at the proper moment J. C. exalted his little donation, amid the smiles and congratulations of all the right hands. Then the reporters of the newspapers chronicled the great Christian feat, and the railroad magnate is now on the road to canonization as one of the "saints" of the Presbyterian Church. The simple instructions of the Nazarene in giving alms were not according to modern improved methods, and everything was reversed, even to the hands.

SOCIOLOGISTS are being confronted with a new race problem. While the fear of negro miscegenation has died out, from the fact that very little is heard of misalliances between colored and white people now, there is a new race of people springing up in New York City which is the off-spring of Chinese with Irish, German, Italian, and negro wives, and which off-spring is said to possess the quickness and self-reliance of the New York street Arab, together with the virtues and vices of their Mongolian ancestors. As these boys and girls increase—and they are increasing very rapidly—says, "Frank Leslie's"—and grown up to manhood and womanhood, they will marry among themselves, and there will be a new and distinct type added to our cosmopolitan civilization. That these will some day make a claim to citizenship is inevitable; and as the dark element of this type cannot be refused the rights of suffrage, by virtue of the amendment, the lighter shades will certainly make a clamor for the same rights on the principle that they are of the same stock of human entities.

PRIZE-RING TO PULPIT AND BACK.

A champion light-weight pugilist of the Bay State, but of Scotch descent, left the prize-ring for the pulpit. He was successful as a minister, but has undergone a change of theological views; accepts the theology of Dr. Lyman Abbott as recently expounded in Boston, and has returned to his old love, partly because there is more money in pugilism than in ministering to the disciples of the Church. In an "interview" with a reporter of a daily paper, he gave as rea-

sons for leaving the ministry, "the inconsistencies of certain of his ministerial brethren with whom he was thrown in contact, and a radical change in his theological views."—He frankly acknowledged that his main reason for returning to the use of his fists, professionally, was that he "could more readily earn money that way than any other." Though the Church may not be proud of its backsliding convert, it ought, at least, to commend his candor.

WHISKEY TRUST INDICTED.

The great whiskey trust seems to be in trouble. It followed the chief aim of all this modern brood of vampires upon the laboring classes and the poor, made "a corner" in distilled liquors, at the very womb of production, and then set its own prices upon its liquids. Its officials have been indicted by a United States Grand Jury and arrested by judicial officers. Their trials will take place very soon in Boston, Mass. As a disclosure of selfishness, greed, and contempt for the rights of others, this modern "trust" scheme, of consolidating capital to crush labor and its rights, natural privileges, and needs, is of the same breed of the retaliating anarchist, bomb-throwers, and the Louisiana Lottery octopus. Oh Churchianity! have you more schemes in embryo, for the elevation of the few, and the subordination of the many to the grim fiends of poverty and want? Churchianity culminating in trusts, with no pulpit Luther to denounce them! Is there a deeper depths for the Church and society?

THE BEAM AND THE MOTE.

Refusing a \$10,000 gift made by Jay Gould to a New York Church has started a pharisaical discussion between Dr. Parkhurst and his laity—the former professing to have conscientious scruples about accepting the gift for religious purposes, insinuating that Mr. Gould did not obtain the money by means that accord with Christian doctrine. To this the "N. Y. Sun" says Dr. Parkhurst will have to squeeze through a needle's eye to get to heaven, if he gets there at all, with no less difficulty than Mr. Gould, for measured by the standard of Jesus both are rich men; and though Mr. Gould is the wealthier of the two, this modern disciple of Christ fares as sumptuous as ever did Dives. And furthermore, the men from whom Mr. Parkhurst obtains his salary got it by opposing self-renunciation commanded by Jesus; by enforcing the payment of their debts, in disobedience of the Christian law; by taking usury; by expending care in the accumulation of earthly riches when the gospel teaches that these are mere dross, and the only treasures to be sought are spiritual and heavenly. They sued the brethren for their dues when they could not get them otherwise, in flat disobedience of the Christian injunction. Dives of the parable is their type, and it is a type against which Jesus poured out his burning denunciations.

Where do you get your salary, Dr. Parkhurst, and what justification have you for taking so rich a recompense in money when you claim to be a follower and a commissioned minister of Christ? These are questions which Mr. Gould might fitly ask the preacher of Madison Square.

If Mr. Parkhurst wants to make New York a community governed by strict Christian doctrine, he must himself live consistent with it. Let him take the beam out of his own eye before he assumes to find fault with the mote in his neighbor's eye. That is the Christian law.

This is strong language for a secular paper to use and shows the drift of the reasoning minds in the present age of free-thought. Materialistic Christianity is doomed.

MRS. EMMA HARDINGE BRITTEN.

The valedictory of that veteran editor and spiritual lecturer, Mrs. Emma Hardinge Britten, appears in "Two Worlds," Manchester, England, in its issue of the 12th ult. The causes of this resignation are more than indicated in the valedictory article. It is not that her eye "has become dimmed or her natural force abated," for there is vigor in the statement, "my voice will not be hushed, nor my pen idle when a fitting opportunity occurs for me to serve the cause of Spiritualism." She resigned "for good and

sufficient reasons," and promises her friends a statement of those reasons in the immediate future. The machinery of the "Two Worlds," financial and directing, has evidently not run without friction, and the cause of her retraiement from the management of its columns lies within that orbit. There is significance in the sentence printed in capital letters: "Spiritualism is divine—Spiritualists are human."

We regret her retraiement and so will her many friends in America and Europe. Thirty years of platform and editorial service, born of a clear brain and a warm heart seeking the highest interests of humanity, eminently fitted her for the position she has so ably and creditably filled. Even spirit guides are not omnipotent in the realm of the mundane, mental, and will forces. True wisdom with them, as with us, is the projection and the doing of the right thing in the right time, place, and way. We speak our greetings to the retiring editor, and our hopes that the "Two Worlds" will still vigorously assist in spreading the area of truth.

Mrs. Britten's only address is "The Lindens, Humphrey Street, Chetnam Hill, Manchester, England."

A SCRIMMAGE IN EMBRYO.

There are the elements of an incipient scrimmage in the Romish Church, and Secretary Blaine is largely responsible for their existence. Wisely, or unwisely, Mr. Blaine's young son and namesake was married to a young lady in New York of the Romish faith. Both were minors and neither had parental or maternal consent. They were married by Father Ducey, who first obtained the consent of Archbishop Corrigan, young Blaine being of Protestant parentage. The couple separated, and the wife obtained a divorce in a South Dakota court, the judge characterizing the course of the Blaine's severely. The elder Blaine responded in a letter to the public, quoting from his letter to Father Ducey, in condemnation of the latter's act in marrying the couple. Father Ducey shifts the burden upon Archbishop Corrigan. In that he has acted unwisely, if he has any respect for precedents, even as recent as that of Dr. McGlynn. But Father Ducey is reported as a man of wonderful independence of character, besides being a rich man. These two elements are hardly compatible with the priestly office in the Romish Church, where unquestioned obedience, not to say, servility to superiors is required. Hence the scrimmage now in embryo.

How beautiful the unity and love of these Churchly saints? How the Pilate of papacy and the Herod of Protestantism would unite to crush out the teachings and life of the Nazarene medium and philosopher were he now incarnate! Churchianity is great. Christianity seems to be a cypher. One performs the marriage ceremony; the other divorces; both quarrel with each other, and then among themselves. We would offer Gen. Grant's prayer as timely, if it would have any effect: "Let us have peace."

METHODIST TRANCEREDIVIVUS.

The papers give accounts of revivals in the Methodist Churches of some localities. Revivals of what? Why the old forces and scenes which were so common from a half century and more ago. Every special series of revival service, every campmeeting, and every general preaching service followed by "prayer and conference meetings," where impassioned prayers, songs, and exhortations constituted the staples of service, the trance condition of one or more "mediums" was so common as not to excite comment. The writer of this has seen numbers at a time fall prone in trance—"losing strength," it was then called—remain in the hypnotic or trance condition from one to ten hours, and even longer, amid the joyful shoutings, tears, and congratulations of the preachers and the laity, over this proof of "the power of God!"

There has been a fearful "falling from grace," backsliding by the wholesale, on the part of the Methodist Church, since those old days of its spiritual triumph. It has been "tithing the mint, anise, and cummin" of forms, of the best and surest methods of becoming a rich and popular sect; glorying in elaborate and

costly churches; creating institutions and supporting them lavishly for educating in theology high-priced clergymen to fill its modern marble pulpits—in a sentence—it has descended to the material plane, absorbed its spirit, captured its methods, and the old manifestations of "power" have not only become obsolete but repugnant to the Methodist, religious aristocracy.

But the "power" seems to be returning. In local circles where it is manifest, it comes to this later generation as something new. It is all right in the Church service, or the prayer-meeting, because it is believed to be the special power of God. But the same thing now daily transpiring in all parts of the civilized world, and known as trance mediumship, is alleged by our devout Methodist creedists to be the work of that mythical personage, the devil. How the leaders will receive this fresh manifestation of the old psychic power, remains to be seen.

We commend to all the D. D.s and ark-steaders of the Methodist pulpit and press a brief historical speech and advice made and given some two thousand years ago by an L.L.D. named Gamaliel, before a council composed of high priest and learned Sadducee teachers. The trance condition had manifested itself, accompanied with great psychic force applied to healing the sick and making certain cripples whole, contrary to the then established order of the Church. There was the spirit of the later Romish inquisition business in the hearts of the high priest and his advisers, and a little unmerciful and inhuman torture of these trance mediums was deemed to be necessary for the stamping out of this manifestation. The little speech of Doctor Gamaliel can be found recorded in the book of "The Acts of the Apostles," New Testament, Fifth Chapter, and was in this wise: "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God." And the council surrendered.

PURITANISM AND PAPACY.

Rev. Joseph Cook, of Boston, is a creedal crank with a fifteenth century faith, zeal, and bigotry, and a nineteenth century brain in old creedal leading strings. He has figured somewhat extensively upon the lecture platform, and at one time was esteemed an able polemic in the narrow field of old orthodox theology. He is very sanguine and very conceited. He is a good man doubtless, but not, necessarily, wise or great. He made at one time a rash public vow touching spiritual phenomena, and was forced to eat the humble pie of public confession, very much to the disturbance of his self-conceit apparently.

In a recent address before the Presbyterian Union of Boston, he took for his topic, "The Church for the times in New England," and arraigned Harvard College for its want of a religion of the old orthodox pattern. We have not been advised of the earthquake or religious cyclone in Harvard as a result. The drift of the lecture was that the old is better than the new; that manacled and restricted thinking, under the censorship of old theological jailers, is better than freethought and freethinking, and that a true evolution works backward instead of forward.

Old Puritanism suits Rev. Cook exactly. There was then but one Church, established by law, for it controlled the State or colony, and the Legislature as well as the executive officers, for all were servants of the Church. If a conscience-Baptist came within their jurisdiction they publicly whipped him at the tail of a cart, through the streets, or banished him, as in the case of Roger Williams. Brother Cook sighs for the return of the old days of the supremacy of the Church.

The closing appeal of the lecture was reported in these words: "Let the canopy of the Church dominate everything, and have God in everything!"

Go to, Brother Cook! You are away behind the times! This is a free, civil government, and the Church will not be permitted to "dominate" it. It is singularly unique that this Protestant Calvinist and the Romish Pope should be in agreement as to the universal dominance

of the Church. But which Church? The Pope says, "the universal apostolic Church," of which he is the head; Brother Cook says, "the Calvinistic Presbyterian Church; but the great, free, patriotic American people say, neither! The editorial "we" is included in Bro. Cook's "everything," and we, most emphatically, refuse to be dominated by any Church at present existing on the face of the earth.

If only Bro. Cook would make a pilgrimage to Rome, patch up a compromise of the adverse claims of these antagonistic Churches, dividing the honors of creedal and Churchly sovereignty, so that Pope Leo could rule the Romish and Pope Cook the American and the Anglican Churches of Europe—including the Presbyterian—how happy the elect saints could be! Pope Cook could take the theological scalp of Dr. Briggs as Pope Leo has that of Dr. McGlynn. Then the "millennium" of the saints could be at once ushered in, the "elect" of both branches of the Church dominate all consciences and lives, and the persecution and banishment of sinners commence and proceed with vigor. By all means let there be a union of these two ancient theological fossils! The union of spirit is clear enough now, but let the public marriage be solemnized! It would be a spectacle for gods and men!

THE TRUTH MEANS FREEDOM.

If this great truth—the union and fellowship of intelligent spirits, clothed and unclothed of mortality—be not true, it certainly has captured and is capturing the best and most intelligent members of civilized society. It is fast supplanting dogmas and creeds which have for centuries ruled the conscience and dominated the intellects of the world. It has lifted the burden of fear from the human conscience, and in so doing has delivered the intellect from creedal captivity. It has created men and women out of creedal slaves. There never has been known to exist such an atmosphere of personal freedom to think, speak, and act one's thoughts, belief, and knowledge since Jesus defied Judaism, and supplanted it by personal soul-freedom and the unity and moral equality of the race.

Men and women are not taking their inner lives to the altar of the Church or the "study" of the clergyman, and asking: "What does this passage in the Bible mean?" "What must I not read, or think, or reason about?" Have I permission to cultivate my social nature in such methods as please me, so long as I do not violate moral, social, or personal laws? Where ignorance and bigotry are still the controlling forces over Church members, Romish or Protestant; this work of moral terrorism and spiritual tyranny continues. But the grasp has been relaxing steadily as the triumph of truth in Spiritualism has become more marked in enlightened communities.

People are learning that anathemas are empty words. They only held force while the intellect and soul, against which they were "urled, was a captive to superstition. He is a freeman whom the truth makes free. And freedom should be the normal condition of a mature mind and soul. Frantic appeals to surrender reason, judgment, conscience, and life into the keeping of a priest, or a Church, when neither are as well qualified to guide the life as the person appealed to, are becoming old and stale and of little influence to intelligent men and women. Once they carried authority and power. They will never possess it more. Spiritualism and its disclosed laws and facts is emancipating the civilized world. The combination of supernatural with earthly forces on the psychic plane of action, is a guarantee that the final struggle will be in favor of universal freedom of conscience and thought.

General Butler is creating a stir in legal and trade circles by his claim that a man who buys a book sold only by subscription is virtually pledged to keep it, neither selling it nor giving it away. He threatens to bring a suit to have the presentation of his own new book by a purchaser to the public library in Lowell declared void, and to have the library authorities threatened from circulating the volume.—N. Y. Sun.

Written for The Better Way. THINKING, DOING, WHAT AND HOW.

W. WINN SARGENT—NO. 17.

It was promised that articles sixteen and seventeen would give special thought to orthodoxy as relating to present spiritual growth and religious attainment. Article sixteen made special reference to the only proof which a note divine could find; that man, as an individual, was immortal.

The current orthodox methods of procedure, both in worship and work, are well illustrated by the narrowness of thought and research, which is manifest in special interpretations of scripture relative to immortality.

Has it not occurred to the ministers of the gospel that the spiritual tree has outgrown the sweep of their thought—the tenets of their worship? That the rock of eternal truth on which they thought they have stood and upon which they are now, with difficulty, attempting to stand, is crumbling from the ravages of time and the quickening, brightening power of reason. In everything there is an eternal truth and an inherent life-power or principle, both of which are beyond the province of man to bridge or curtail.

The form is but a physical manifestation of combined elementary principles, the same in the rock, the same in the man. The rock that has slept for ages in the bosom of the mountain is subject to dissolution by the same principle that first made the solution possible. The form, though apparently everlasting, goes for naught; the principle, though invisible, is the real force, the thought of the universal mind. With the death of a form dies the love for that particular form. No person now living saw Geo. Washington in the form. He now lives in history as an ideal character; an ideal representative of an exalted conception of the proper political relationship which should exist between men.

The ideals which were then the emanations of the mentality of Washington, also of Thos. Jefferson, Thos. Paine, and other patriots of that time were, seized upon by the masses and have now become to us substantial realities. So that to-day when we see a counterfeit representation of the form of Washington, or of Jefferson, or of Paine, the patriotic mind reverts only to the grand result of political liberty and its blessings which we enjoy to-day. A careful analysis of the thought and action of the human mind discloses that, inversely as the individual form is lost and forgotten, will the real virtue, which was made possible by that form, be magnified and diffused. The proper function of the human heart, or soul, or spirit life, whatever it may be termed, are diffusion—far-reaching and not co-hesive—contractive.

Nature abhors selfishness except so far as it shall become universal in its outgivings, and this abhorrence is not confined to the three kingdoms into which man has divided nature, but is the principal characteristic of the spiritual realm or man's higher life as well. The orthodox mind should require no further illustrations to sense my point of consideration. The closer we adhere and are wedded to objectivity must we fail proportionately in attaining spirituality.

We can not measure present spiritual growth and religious attainments, except it be by comparison. We must accept humanity as we find it and measure it by the highest ideals which centuries of thought, action, research, and experience by the foremost thinkers and actors have evolved. Religion is evolutionary. If there has been one point more than any other distinctly defined through religious disputation of the last twenty years, it is that the higher religious life is the outgrowth of observing elementary truths (not beliefs) which lead to comprehensive goodness. Religion is not involuntary; neither is it revolutionary, as many periods of past history seem to indicate. The ideal must be external to the real self and the inherent virtues and life-principles of the individual like the inherent life-power or principle of the grain of wheat or the kernel of corn, must burst the bonds of selfhood and reach forth to attain the virtue and fruitage which lie in a higher realm of life, and in the case of man to advance from the primitive to the perfected, trying at least to personify the higher ideals, which, in earth life, find expression in the highest manhood, the purest womanhood. Here we find a definition for Spiritualism which must suffice the human understanding—the highest manhood, the purest womanhood.

Every religion must have, and must have had, its ideal, and the evolutionary processes of work must attend all religions, which are searching for the true spiritual ideal. And when the perfect ideal shall have been sensed by the individual or by a collection of individuals in organized social or religious work, then such will have become joint heirs in harmonious nature. This probably will be called transcendental dreaming by the orthodox Spiritualist, and yet it is simply a statement of that plane of existence unto which the Nazarene arrived and which enabled him to define the relationship between God-man and the universe.

The grand ideals which he sensed and which he attempted to make plain to man are the same which the organized Christian Church seemingly has labored so hard and long not to comprehend.

Man as a physical entity can know nothing, except he be brought in relation to the thing to be known. His existence in the earlier stages is a relative one. He is imprisoned by matter; his environments are objective, and to be taught the spiritual character of his nature and existence it must come through the relation which he sustains to form to objectivity and Jesus of Nazareth in promulgating spiritual truths, some of which he was the first to give to the world, because of necessity the objective form for spirit transmutation, leading man to a consciousness of his spirit nature and of a spiritual realm. The lesson taught was spiritual; the methods used for teaching necessarily were symbolic—material. That which was learned or that which was appropriated through the long centuries of evolutionary work was, for the most part, the symbolic—the material form—and not to any considerable extent the real lesson taught. As a result we have a so-called Christian world bending all its forces of adoration, love, worship, to objectivity—materiality—in lieu of the spiritual ideal which should enthuse the human race in its struggles for spiritual growth and in its pursuit of happiness. It is becoming more evident every day as the scroll of knowledge is being unrolled to the intellect of man, that the spirituality with which the race is blessed to-day is due, not so much to the directory which ecclesiasticism has assumed and enforced in the past, but rather in spite of its every effort in that direction. We can now see that this is logically the fact. Personality, selfishness, and individuality have ever been the characteristic of religious training.

Personality has ever had the precedence for the populace. Personal pride and selfishness have ever been the dictators of public prayer. The love of personal power and comfort has ever been the maker and the master of public poverty, and why? As before hinted, the spiritual attributes have been misdirected—switched on the wrong line of development. When the attributes of love should have been nursed and developed in all their magnificence of spiritual virtue, grace, and beauty, they have been mis-developed and wedded to the allurements and vices attending materiality.

The mighty dollar in a rich man's pocket hath more charm to most people than the almighty spirit in the poor man's breast. This assertion can not be successfully refuted. The affirmative evidence is overwhelming in every department of human society. In legislative halls, in commercial exchanges, in social and religious organizations the power of the dollar far surpasses the recognized worth and power of the divine in man when justice is being measured to the individual. Here is where we must look to find the degree of the spirituality of a people, and here is where we must look to find the result of centuries of ecclesiastical work in spiritual development.

I will now make but short reference to the relation which Modern Spiritualism stands to the great spiritual problems of the day and age. It is of vast importance. I do not believe many of its converts realize the important relations which it sustains to the welfare and progress of the human race. It is virtually a return to the demonstrations and primary teachings of the Christ of the first century. It means that man should predicate his action on an entirely new base than is now prevalent. It means that evolution signifies in every department of nature—a winnowing of error from truth. And when all men shall have listened to the still small voice of spirit return and earnestly sought to develop their spiritual lives in harmony with the universal mind, the spirituality and religious attainments of the stronger will lead them to nurture and sustain the weaklings in their midst, as the mother nurses and protects her new-born babe.

A GOOD SUGGESTION.

To the Editor of The Better Way.

I have noticed in the several spiritual publications solicitations of money for the relief of one of the Fox sisters, which I hope has been nobly responded to. No one should call himself a Spiritualist unless he has learned the abc of the phenomena, the starting point of that noble philosophy which has so wonderfully permeated the whole world of thought. Now I suggest that a correct likeness of each of the three sisters, all arranged on one card artistically; that no fault can be found with them; the name attached to each; that they be distributed to the different centers so that all can have the privilege to purchase, and that the profit of such sale go to such one of the sisters as are needy of assistance. There are no doubt thousands among the Spiritualists who would purchase if the idea were carried out properly. Yours fraternally,

JOSEPH CARR.

If masquerading on the street is unlawful why not arrest the fashionables as well; for much of the prevailing fashions are but a disguise of the wearer's true personality.

Written for The Better Way. THE ORIGIN OF LIFE.

DR. H. H. BRIGHAM.

The search for origin of life has been long and tedious. Much has been written about it, all of which has been more or less shrouded in mystery, and the universal conclusion has been that life had its origin in some source outside of matter—an agency which has been variously termed force, spirit or God. Examination and research has been prosecuted until a single cell has been reached, beyond which, it is claimed, investigation can not go. Within the cell the phenomena of life is found to exist, and here it is affirmed that life originated.

The theory of the scientist is, that the cell had to be constructed, and then in some mysterious and inexplicable manner life is put into it from some equally mysterious outside source. Science affirms that matter, *per se*, is a dead substance, entirely devoid of the principle of life, hence the absolute certainty that the cell must be formed, and life breathed into it. In all the long chain of investigation life has always been found within every organization, and the method of growth is from within, outward growth is from the result of atom joining atom, everywhere selecting just the particular atom needed, and the union thus formed is through principle dwelling within the atom which always expresses itself externally.

In all evolutions, or growths, atoms join atoms to produce and perpetuate the organizations in perfect, regular order, and perfect wisdom characterizes every movement and selection through all the infinite varieties of organizations throughout the universe.

Now, the question is, and it is the only question, "Does the action, selection, and wisdom reside in the atom, or does the atom have to be acted upon by some outside agency in order that growth may result? Is it necessary that some external power must act upon matter to-day in order that a plant or animal shall be produced?" No one for a moment would advocate or believe a theory that claimed that some intelligence outside of the animal or plant was selecting the proper atoms and arranging them, and had a general supervision of its growth.

But they say "life must have originated somewhere, and there must have been sometime a great first-cause that started life and set its activities in motion." Furthermore, they claim matter of itself has no power of motion or selection, and is perfectly devoid of the principle of life.

Now, is this assumption or truth? If assumption it will fall with investigation, but if it be truth investigation will only make it stand firmer.

Now, in investigation, we do not find any expression of life independent of matter. All expressions of life come through the organization of matter, and these organizations everywhere are governed by wisdom, which depends entirely upon the atom's motion and selection. We must arrive at the conclusion then, that life originated where motion and selection originated, and motion and selection originated where matter originated, and for the origin of matter where shall we look but into the infinite past.

All the scientists of the present admit that matter is eternal. It was never created or originated, therefore its properties never had a beginning. Life is a property of matter, whose nature is co-eval with matter, and life-motion and selection must trace their history backward through the infinite past, and forward through the infinite future.

Everything in nature, whether it be mineral, vegetable, animal, man, or angel, depend upon matter, its motion, selection, and organization. All the different expressions in the infinite variety of organizations depend wholly upon the arrangement of atoms, whether the organization be mineral, vegetable, animal, man, or angel.

Right here I am reminded that there are those who say "matter is dead and can not move itself." Will they please inform us at what period in its history that it did not possess the power of attraction and repulsion? When it did not assimilate and unite, disintegrate and separate?

Everywhere investigation reveals the fact that atoms seek atoms through an inherent affinity that causes them to unite with perfect wisdom, thus forming the organization that is being evolved. Here we see an exactness that is perfectly marvelous, a result of wisdom man with all his boasted knowledge has never reached.

Let the botanist examine the flower, and note how carefully atom seeks atom, that the delicate tint and aroma may be preserved and perpetuated. Or let the anatomist examine the eye, and note not only the infinite number of atoms, but the infinite variety of arrangements that give the different expressions. Or go with the psychic and examine the human mind, and while he is learning of its power and action, remember that every action and expression depend upon the atomic formation and arrangement of the brain, all of which was not only evolved by the atom through its motion and selection, but is fed and sustained every instant of time by the atom.

Infinite wisdom resides in the atom,

and its promise is infinite progress and evolution. Infinite law running through all nature, ever evolving a higher and still higher production.

The naturalist can trace the progress of evolution through various changes, note the connecting links between the different departments. He readily detects the promise and prophecy of the next higher evolution in the highest mineral, which reveals the very lowest vegetable formation, both natures expressed in that connecting link. So with the vegetable, certain varieties exhibiting the natures of both vegetable and animal. When we come to man, the highest evolution, we see the promise of something still higher—the angel. And the spirit, or angel, is, has been, and ever will be, just as dependent upon the refined atom and its action and selection, as man, animal, vegetable, or mineral has been in all their past history.

Perhaps wisdom makes all this wonderful arrangement of matter, which has been, and is, for one great purpose, viz., to evolve intelligence, spirit life, or infinite life.

As life had no beginning it will have no end. It required no "first-cause," it will have no last result. Infinite wisdom, infinite life, and infinite selections resides within the atom and manifests through infinite expressions and organizations from the mineral to the angel, which are the utmost boundaries of our finite vision.

Written for The Better Way. THE BOY'S WONDERFUL DISCOVERY.

DR. H. H. BRIGHAM.

Albert, while scarcely out of infancy, had been cast upon a little uninhabited island in the far Pacific in the company of his father. There, away from all society, he had become nearly a man. One day a vessel landed at the island and the two went aboard. Seeing an object in the distance on the vessel he exclaimed with some excitement:

"Oh, papa, what a strange looking bird!"

"That's not a bird, boy; that's a woman."

"But don't you see its tail feathers?"

"It's only the flounces of her dress, you greeny."

"You mean to say that's one of us humans?"

"Certainly!"

"Can he talk?"

"It's a woman, boy. You must not say 'he' when speaking of a woman; say 'she.' Talk, did you say? Yes, like a blue streak."

In a short time Albert had an opportunity of talking with the strange-looking being, and coming to his father all in a glow he says: "Why, papa, she's such a cunning little thing. Her voice is actually sweeter than yours, but it's too bad she has such a wretched form."

"Wretched form, boy; why woman is considered handsomer than a man. What do you mean?"

"Don't you see how crooked she is?"

"Crooked! How? where?"

"Why on her back below her waist. Don't you see what a dreadful hump she has?"

"Hump! What that's simply her bustle; something that she puts on herself."

"And does somebody condemn her to wear such an ugly thing?"

"Fashion condemns her to wear it. Some fashionable people set the example and so she thinks it handsome."

"Why, papa, fashionable people don't know much, do they?"

"They are supposed to be very tasty, but sometimes they do very foolish things."

"But there's another thing I feel much worried about. She has her waist squeezed up so small that I am afraid she'll break in two if she should stoop down too suddenly."

"That is another of the follies of fashion, a folly which was far worse in the time of my boyhood than it is said to be now."

Albert would daily mingle with the men of the vessel, but the chief charm for him was ever with the lady, as a something which had been a missing factor in his life. Finally, coming to his father, he says: "Don't you think a woman is a nicer get-up than a man? When I am with her something comes over me and strikes me all over, and I feel as though I wanted to be near her."

"Won't do, boy; you're actually getting smitten by love."

"Love! Who's he?"

"Why, love is a cunning little chap who makes men and women throw in visible lassos over each other, until, before they know it, they are bound hand and foot and held in a spell of enchantment."

"Papa, let him come on, I'm not afraid."

The editor of "Medium and Daybreak" thinks there is no principle in public Spiritualism—he believing in private circles only—and regards it as a scramble for selfish interest and satisfaction all round. He says everybody seems to take it up as a something that suits himself, without considering the interest of others; and it is for this reason that so little real beneficence or generosity is manifested. Many Spiritualists, he also thinks, have got into a back-brain rut, and even spirits can not pull them out of it; and it is also possible that similar spirits are holding them there.

A WONDERFUL STAR THAT NO MAN HAS YET SEEN.

The many wonderful discoveries in astronomy recently made by the aid of photography have seemed to leave the older methods of astronomical investigation far in the rear. But just now Mr. S. C. Chandler, of Boston, has made what may be called a discovery by the aid of mathematical methods, recalling the achievement of Leverrier and Adams in the detection of Neptune fifty years ago. There is in the northern sky a star known as Algol, which the sharp-sighted Arabs, who discovered its variations in light, called the demon star. Every two days, twenty hours and forty-nine minutes, this star suddenly begins to fade, and continues to grow fainter for three or four hours, and at the end of which it has sunk from the second to nearly the fourth magnitude. After remaining thus for a few minutes it begins to brighten, and in the course of three or four hours more regains its former brilliancy. Within the past few years it has been discovered that there is a huge dark body revolving around Algol at a distance of some three million miles, and to this phenomenon the variations in Algol's light are due. At regular intervals this dark companion star comes into the line of sight between Algol and the earth, and thus partially eclipses Algol, cutting off perhaps five-sixths of its light.

These stars, Algol and its strange non-luminous comrade, are of great size. Algol itself being more than eleven hundred thousand miles in diameter, while the diameter of the dark body that circles around it is eight hundred and forty thousand miles.

Mr. Chandler, meditating on certain irregularities in the motions of Algol and its companion, suspected that they might be due to the presence of another invisible star in their immediate neighborhood. He carefully compared the observations back to the time Goodricke, more than a hundred years ago, and pursuing a mathematical method similar to that which resulted in the discovery of Neptune through the effect of its attraction on Uranus, he arrived at the conclusion that such another star must actually exist. According to his conclusion this mysterious body is far more massive than either Algol or its companion, but does not give forth any perceptible light, and it forms a center of attraction around which both of the other stars revolve in a nearly circular orbit, in a period of one hundred and thirty years. Mr. Chandler's theory seems to fit in well with the observed irregularities of Algol. He remarked, moreover, that there are several other stars known to astronomers to be variable, which, evidently, have one or more dark companions like those of Algol.

It is natural to inquire what is the nature of these mysterious dark bodies existing in the neighborhood of bright stars comparable in brilliancy with our sun, and evidently obeying the same law of gravitation that prevails in our solar system. The primary distinction between a sun and planet is that the former glows with a brilliant light of its own, while the planet, having been encrusted with a solid and opaque shell, only shines by the reflected light which it receives from its sun. The dark companions of Algol may then be regarded as in the planetary condition, at least so far as the question of luminosity is concerned. But they differ widely from any of the planets of our systems in their great size as compared with the sun in whose neighborhood they circle. That companion of Algol, which, by its eclipsing effect, produces the variation in the light of the star, is not very far inferior in size to its bright comrade, while the greater dark body, whose existence seems to be demonstrated by Mr. Chandler's investigations, greatly exceeds them both in mass. Here, then, if we choose to adopt the idea that this great invisible orb around which Algol revolves is a planet, in our sense of the word, we have a world which is the center of motion for the sun that illuminates it. This is going back to the old pre-Copernican idea of the earth as the center of the solar system, having the sun as its satellite. Such a system seems unnatural, if not impossible, because the ordinary laws of the radiation of heat require that a large body, other things being equal, should cool down from the solar to the planetary condition later than a smaller body. But it would seem that in the Algol system, for some reason yet to be discovered, the most massive member of the system has parted with its light and heat far earlier than one of the satellites revolving around it.

If it should prove to be true, as Mr. Chandler suggests, that there are other, and perhaps many other systems similar to that of Algol, then we shall simply have additional evidence of the great variety that exists in the arrangements of the stellar universe. There really is no reason why we should take our own solar system as an invariable type to which all the other systems throughout space must correspond. It might be suggested that in case of such a system as that of Algol, all the bodies belonging to it have long since become extinct through the operation of those laws of cosmic evolution which seem to be manifested in the universe at large as well as in our own planetary system, and that though some such cause as col-

lision one of the minor bodies of the system has again been brought to a luminous condition.

But there is no end of speculation when we try to interpret the wonderful discoveries with which the astronomy of our time is continually surprising the world.—N. Y. Sun.

UNCLE SAM'S DEBTS.

Never was anybody pestered by debts as Uncle Sam, says the Washington correspondent of the "New York Sun." Claimants manifest at every session of Congress, clamoring for payment of every conceivable cause—their bills ranging from \$19.75 to \$1,281,250, which less than one-half are without merit. Among the peculiar claims are soldiers demanding the difference between the value of the greenbacks they received and gold, paper money having since risen to par. An old man from Chicago asks for \$10,000 for having suggested to President Lincoln the idea of issuing greenbacks. One man demands \$50,000 for showing General Grant how to capture a Kentucky town. Suits are instituted to this day for slaves killed and stolen by the Creek Indians during the hostilities of that nation in the some of the slaves being estimated at \$1,000 each. There are also numerous claims outstanding against the government for dogs taken by Indians.

There are many cranky claimants. One man wants \$250 for cutting the corns of soldiers during the rebellion. Another person desires \$25 in payment for a pair of trousers which was eaten off a clothes line in 1876 by a government goat. In Brooklyn there is a citizen who petitions for \$500 in settlement for a calf killed by a cattle inspector, who put a tin tag through the animal's nostrils and caused blood poisoning. Another applicant wants \$75 for the stealing and taking away of one sky-blue horse.

One of the oddest claims was presented not long ago by the sole survivor of a massacre on the plains. Thirty years ago a family of emigrants was travelling through Idaho on its way to Oregon, when it was set upon by the Indians. The father and mother, four sons and three daughters were killed, but the youngest member of the expedition, a male infant, was carried into captivity. Having grown to manhood he demanded from Uncle Sam the value of the wagon in which the emigrant party was travelling when attacked by the savages, the vehicle having been subsequently found by a quartermaster in the army, who had applied it to his own uses. The amount, \$180, was paid by the treasury and charged against the quartermaster.

Immediately after every change of administration, claims which were disallowed by the outgoing power pour in by thousands, to be considered and rejected again. Applicants imagine, evidently, that what one party will not grant the other may grant. Their persistence in many cases is astonishing. One citizen of Indiana, who has not the shadow of a right to back him up, has written more than 1,000 letters to the treasury respecting his demand, and has expended more money in postage than the value of the claim. He has addressed his communications on the subject to every public official in Washington, from the president down, and even the Chinese and other foreign ministers.

Written for The Better Way.

SPIRITUAL TEACHING.

E. A. BROOKS.

What is needed to-day is more spiritual teaching. Spiritual teaching in the home and in the public schools. Of what use is the general crowding of book knowledge to ourselves or our children, without the spiritual faculties are developed? Will it benefit them here or hereafter?

How little thought is given to the subject by our teachers or parents either. The general impression given the young is that the man that rises the highest is the person that can command the most wealth, never stopping to give a child the right idea that true wealth does not consist of gold. Do we as parents or teachers bring ourselves to realize that we are neglecting the most important part of the child's education; the spiritual: that which will live forever, when the gold of earth has passed away. We should think of this as we pass through life to let every action and precept teach of what the living and undying life consists. We can scarcely realize the influence on the mind of a child the words of a teacher has, and how more lasting should be the impression made by parents. We are not only fitting men and women to fill our future in this life, but also for the life to come, where we will be judged not by our gold, but by our true worth. It is no wonder there is so much crime and misery in the world? Not to go back to the great prenatal influence, but looking at just the influence given the young as they come into this life. One can but wonder as they think of it, that people are as good as they are.

We pray the time may not be far distant when all will realize the great truth, that we need spiritual training as well as moral and intellectual.

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its most vulnerable spot, and if tenable, is sufficient of itself to admit Theism.

There seems to be no frustration of design in the law or the formative character of nature, and by design we do not mean the old idea of a special creative purpose in each part of nature. Design in general, not in particular, in law, not in fact. We are continually meeting force, but we are just as continually meeting intelligence, and that, too, which transcends human powers. Who of us can mold a drop of water? We may provide the conditions which are necessary to produce it just as we do when preparing the soil for the seed which shall produce a crop of wheat, but after that we can only invoke the oxygen and hydrogen which form water, and the energy which marshals those forces into line with intelligence in the production of the globule. Mr. Edison, while adopting the "persistence of the dominant atom," believes in the "intelligence of atoms deriving energy from the primordial germ." But what is this energy? We would ask. Wherever we turn there is met an abstract side to objective phenomena, there is present an inexplicable design. What constitutes the force which attracts atoms together to form organization? What is it that compels atoms to unite to form a plant, a rose, or a blade of grass, or other atoms to form a fish and certain other atoms to form the brain of man? If we do not stand face to face with infinite design, if intelligence is not back of the organization and distribution of atoms, then what is it that produces and holds with eternal might the divine correspondences of nature? Blind force is devoid of intelligence. In harnessing the forces of nature man is continually warned to keep up necessary equilibriums or his forces are of no value to him. He must constantly keep in mind the necessity of conformation to law alike in his own being and the forces which he uses to better his condition.

Now this design, plan, or purpose we speak of has nothing to do with what man calls good and evil, and the persistence of the Theistic as against the Atheistic doctrine need not include or involve what are known as moral laws. In this respect we might take the inductive side of Pantheism which merges all nature in God as contradictory of the Atheistic idea of denial of God. "It is a fine observation," says Fleming, of Plato in his Laws, "that Atheism is a disease of the soul before it becomes an error of the understanding." Atheism should not be confounded with Pantheism in the sense we speak of the latter. Spinoza and Schelling, were Pantheists, who "instead of denying God, absorb everything into him." So in presenting Theism in evolution we do not accept the idea thereof which can be made to contradict itself. The God of the Pantheists would find no welcome with the Caffe Indian, and Jehovah would have a lonesome time of it amongst the bushmen of Australia or the archeology of Easter Island. Therefore, in introducing and maintaining the Theistic idea, it is not intended to champion any isolated conception of Deity because those concepts are just as numerous as different climatic conditions and geographical configurations, and are just as uncertain as the judgment of their conceiver and certainly never higher than the mentality of those who conceive them.

What is here meant by Theism in evolution is the persistence of intelligence as distinct from the persistence of force in the properties of matter. Newton came as near the Theistic doctrine as any thinker of modern times when he spoke of the propulsion of force upon and within matter which involves intelligence superior to matter. This is in direct opposition to the Atheistic idea that matter holds within itself the promise and potency of life. It is the narrow construction of the evolutionary idea which creates the gulf between itself and the dogmatic school of Christians who maintain that creation is a divine fiat and must be accepted. Here there will ever be an irrepressible conflict. The doctrine that a happy combination of atoms producing brains result in thought, volition, and all other phases of intelligence is as preposterous as the notion that a pyramid loses nothing in stability by rearing its base in the air with its apex on the ground.

Prof. Bixby well says: "Evolution is not itself a cause. It is no force in itself. It has no originating power. It is simply a method and law of the occurrence of things." Atheistic science is dumb upon the problem of causation, and only as Spiritualism, with its attendant phenomena, is sought after and investigated do we come any nearer the solution of the unknown. The great array of facts and data appertaining to mind and its potency is the work-shop of the future scientist. And the study must start from the understanding of the powers of the spirit. When man has solved the problem of his own being; when he can tell what it is which, through and by his will, moves his hand and foot; what it is which, through the wonderful mechanism of the eye, sees and comprehends and apprehends, then he has grasped the purpose, which, through laws and forces, projects the form of things.

There is just as much of a secret to be uncovered in the marvels of telepathy, psychometry, and mesmerism as there is in the nebular hypothesis, an exhibition of which, in the constellation of facts, is now the spectacle of astronomical minds. These marvels of the human mind have been where the energies of the nebula have been in the great house of intelligence, wisdom, and love, and the same old adage is being given every day: "Seek and ye shall find, knock and it shall be opened unto you." Happily with all the words and deeds there is an effort being made to understand, at least, what the adage means, if not to embark just yet upon the wide and pathless vistas which open up before us.

The beacon fires upon the mount of progress are being kindled by the undying flame of research. Questions are asked by babes which the hoary sage fails to answer. Everywhere the spirits of unrest, irritation, and discontent are carrying the sagots which burn and destroy old theories and time-honored hobbies. The outcome no mind can foretell, but if nature's correspondences teach a true lesson the human spirit and the immortal energies of the spirit must come uppermost and this will reveal the unchanging order of omnipotent eternal intelligence.

Written for The Better Way.
CASSADAGA UNIVERSITY.
H. O. BARRETT.

The school at Cassadaga has been in session about five months. The attendance, though not large, has been such as to justify the attempt to establish the school. Many causes that have combined to prevent the growth of the school might be enumerated, but as they have not had the effect intended, being chiefly of a personal nature, it is not necessary to give them more than a passing notice. It is with much pleasure that we record the fact that the school has triumphed over all of its foes, thanks to the firm faith of the teachers and a few other friends, in its ultimate grand success.

The students have uniformly made good progress in all of their studies, but have not done as well as they might had the teachers had more to do with in the way of books, laboratories, etc. Many parents who had promised to send their children to Cassadaga have not done so, owing, no doubt, to some good reason known only to themselves. Others would have patronized the school had there been the facilities for giving such practical work in the natural sciences as the students desired. We have lost many students from this cause alone. These several drawbacks have been met in a philosophical spirit by the teachers, who have looked forward to the time when an institution of magnificent proportions will be found here which will fully repay the few earnest toilers of the present time for their sacrifices and illy remunerated labor. The school is established and will be maintained so long as there is a demand for its existence. The teachers and trustees have no idea of permitting any trifling incident to overthrow their efforts to further the interests of education. An advance institution, free from the bias of sectarianism, for the study of psychic science in all its phases, where Liberalists can obtain the light of truth, has long been needed. Spiritualism has done much to liberalize the world, but it has not yet given the world an institution of learning in which its highest truths can be fearlessly and freely proclaimed to the hungry mortals of earth. It is now fitting that Spiritualism should exhibit to the world some practical result from its desultory teachings of the past forty-four years. A tree is known by its fruits, and what better fruit can be borne by the tree of knowledge, called Spiritualism, than a first-class school for the enlightenment of the masses? In organization we find the perpetuation of all systems of religion, ethics, and philosophy. The peripatetic method of Aristotle may do good in its way, but when the great leader is gone from earth his pupils scatter and no institution is left to continue the work he has begun. The peripatetic method of education has thus far been followed by the workers in Spiritualism, and some good has been wrought thereby. But peripatetic methods are fleeting and transitory.

We must build upon a surer foundation. We have established a score of camps, several hundred local societies, and Mr. M. S. Ayer has built one temple. The Bush sisters have organized a good school for girls at Belvidere, N. J., and success will surely perch upon their banners, for it is an effort in the right direction. Cassadaga now offers a school for both sexes in which ultimately instruction can be obtained upon all subjects pertaining to the welfare of humanity and the development of the human mind. Greater things than these few must be done in order that the world may know the real worth of Spiritualism through its work.

After a school is established it must be supported both financially and morally. Its needs are manifold, as are those of all organizations. Cassadaga University has its needs, some of which we respectfully present to your readers, hoping thereby to interest them in our effort to perpetuate the system of education, religion, ethics, and philosophy, offered by Spiritualism.

Our school needs a good substantial building in which recitation rooms, laboratories, reading rooms, and sleeping apartments can be provided for the accommodation of the students. Our broad-minded, liberal-hearted, whole-souled man, Hon. A. B. Richmond, of Meadville, Pa., has generously offered to give his chemical, philosophical, and electrical apparatus to the Cassadaga school as soon as a building is furnished for its reception. He further offers to give gratuitously a course of lectures each year upon electricity and cognate subjects so long as he remains on earth. We understand that he also offers to give his museum of curiosities to our school as soon as there is a place for it. These gifts of Mr. Richmond represent much time, money, and labor on his part, as they are the result of forty years of scientific study and research. Many of the machines are of his own construction and he gives them to the cause that he loves so well, out of the gratitude of his heart for the light Spiritualism has given him. His lectures will be of great value to all earnest seekers for knowledge. Indeed, it is the privilege of a lifetime to be permitted to listen to a lecture upon any topic from this able scholar and philanthropist, Hon. A. B. Richmond.

How can we build our building? With money. \$10,000 will do it, and surely that sum can be raised among the millions of Spiritualists in the United States if Mr. Richmond alone can do what he offers to do. We have had some offers of assistance, two of which are worthy of mention. One comes from a laboring man who has a wife and children dependent upon him for support, who has the princely income of about \$1.25 per day. He is not a Spiritualist, but he offers \$5.00 per year to our school so long as he is in the bodily form. Another gentleman, whose income is less than \$150 per year, offers \$100 towards our building and suggests to us that 100 others be asked to do likewise. This gentleman is also a laboring man and yet can afford to give one-fourth of his income for the good of Spiritualism as represented by our school. We do not ask nor do we expect any man to give one-fourth nor even one-tenth of his income to our school. We only ask that Spiritualists shall, out of their abundance, give each one his mite to the up-building of the cause to which he owes so much for the comfort it has given him in his bereavements, and for the advancement of the race through higher education. With Mr. Richmond's offer before our view, with the generosity of the two laboring men constantly in mind, are there not others who are willing to do as much as they? Shall they not be supported in their efforts to do for the school and for future generations of students? Are there not 100 Spiritualists, men and women, in our country who can and will give \$100 each to our cause? We feel that there are those who will do this and we ask them to take hold of the work now.

Our school will soon have a charter and every dollar paid into its treasury will be strictly accounted for. Reliable men and women are behind it and they will be true to their trusts. Fellow Spiritualists, everywhere! Now is the time for you to prove your devotion to your religion; to prove your interest in your fellow-men; to prove your fidelity to the principles given you by Spiritualism; to prove that you are true to yourselves and to the angel world above you by giving of your means to this just and holy cause. Education is the hope of our race, and in giving to Cassadaga University you are building for eternity where your sure reward for good or ill awaits you. Where are the 100 loyal souls, each with his \$100? Send in your names and your money, be it one dollar, \$100, or \$1,000, for there is no limit placed on well doing. "Verily, I say unto you, you have your reward."

The writer, or Mrs. M. H. Skidmore, will receive all subscriptions and receipt therefor in the name of Cassadaga University. Their address is Lily Dale, New York.

THE SPIRITUAL NEW YEAR.
"Immortality is proven" depicts itself in golden letters on an azure sky, at this time of the year; for it reminds of a season of spiritual fruition—a resurrection as figuratively prophesied centuries ago. The so-called dead have arisen, whispering in our hearts "There is no death; what seems so is transition." It is also a new year in a material sense; for spring is the real birth of the year. All signs portray it. Spiritually and materially it comes to us, and as such we should hail its approach. It brings to us the Forty-fourth Anniversary of Modern Spiritualism. Let us rejoice in its being. Through it the world has been made to realize that our loved ones are ever near; that a practical communion can be established between the two worlds; and that the question of old "When a man die shall he live again" has been answered. And it was necessary; for Materialism was making inroads into theology and substituting a worse doctrine instead. "The survival of the fittest" was about to become the religion of man, and spirits forsook the danger of such a philosophy that human love was to be transformed into selfishness—and listened to meet it. They sounded the alarm, and intuitive minds heard in the spirit rap the "last tramp,"

but too knew that resurrection day had come in a spiritual sense just as the birth of Christianity proved a spiritual awakening instead of a sensual one, as was anticipated by the Jews in the coming of the Messiah. Our Messiah has come, but in principle, bringing with him hosts of angels or spirits. Therefore "let us rejoice and be glad" on this and celebrate it as

Yes, it is our happy day.
A day of joy and peace.
When strife should be allayed.
With promise ever to be made.
Yes, it is our happy day.
A day that sweetest love should fill our hearts and strive to blend with those above.
Yes, it is our happy day.
A day when truth divine first shed its lustre bright upon this mortal shrine.
Yes, it is our happy day.
A day we saw the light that cheered our darkened homes and gave us heavenly sight.

Contributions accepted: F. B. H. W., or U. S. L. W. S. W. H. B. W. S. R. Each of our Chicago contemporaries speak eulogistically of Dr. F. B. H. W.'s last month's manifestation to the Spiritualists of that city.

Harlow Davis has been giving some remarkable tests in Oakland, Cal., of which we will give an account later.

Mrs. Lillie speaks the first two Sundays of March in New York in exchange with Mrs. Brigham who speaks at Berkeley Hall, Boston.

Dr. J. V. Mansfield, the veteran spirit postmaster, is domiciled at his son's home in Ipswich, Mass., where he will be pleased to hear from his old friends in the cause.

At Rathbone Hall, Boston, last Sunday afternoon Dr. H. F. Tripp gave tests to every person in the audience, occupying forty seven minutes, every one of which were recognized. A phenomenon never before experienced. It was pronounced truly wonderful.

At the meeting of the Ohio Liberal Society held Sunday evening at Douglass Hall, Dr. J. D. Buck delivered an address on the subject "The True Basis of Universal Brotherhood." After the address resolutions were adopted insisting upon the opening of the World's Fair on Sunday.

Mr. Willard J. Hall, the present speaker for the Union Society, is being entertained by Mr. C. C. Stowell, 488 Baymiller Street, where he will be pleased to meet his friends. Mr. Hall was welcomed by two large audiences last Sunday, and in his opening remarks spoke in praiseworthy terms of Mrs. R. S. Lillie, whom he succeeded. For particulars concerning his Sunday's work see Cincinnati notes.

In reviewing the various pathies recently we inadvertently overlooked our friend and co-worker, Dr. J. B. Campbell, father of Vitapathy and founder of the American Health College and Vitapathic Sanitarium, across the classical Mill Creek valley, in Fairmount, this city. Vita Pathy, it is claimed by the doctor, "is the only scientific system of practice in existence, having its own library, instruments, and equipments, charter for college, with the latter standing on its own ground. It also holds regular sessions of instructions and graduation, and its system and graduates recognized and appreciated the world over."

BELIEVING WITHOUT SEEING.
To the Editor of The Better Way
In THE BETTER WAY of February 20th I read a communication on "Knowledge and Belief." If the propositions and deductions of the writer are correct I am in an awkward position, for he says "no man or woman can be a true Spiritualist unless he has a certain knowledge of spirit presence and the possibility of spirit communion."

The question with me now is, what am I to do in that event? I began to investigate the philosophy and principles of Spiritualism about five years ago through the medium of books and newspapers, and guided by reason I accepted Spiritualism. Prior to that I spent fifty years seeking truth in other philosophies, and found but one plank, "The Golden Rule," that gave me any comfort. Finally I drifted against "The Harmonial Philosophy," and found a platform large enough for the whole human race to stand upon; namely eternal progression.

Now, in my town, Calistoga, California, there are about 1,000 inhabitants, and if there is another Spiritualist beside myself I have failed to find him; nor have I ever had the opportunity to witness any phenomena. But all this did not deter me from acknowledging myself a Spiritualist, practicing its teachings, living up to its principles, and expecting to die by it. If fact is moonshine, as the writer thinks, I am thankful for a little of it, for it has made me happy. And, furthermore, is it wrong to accept the evidence of the world's most advanced scientists on the phenomena? I can not discard faith or belief in the face of such testimony. May I not then, too, accept the philosophy, live up to it, and become a Spiritualist by faith?

Respectfully,
HENRY WATERS.

Deathness Can't be Cured.
By local applications as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, hearing is impaired, and if it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of deafness caused by catarrh that we cannot cure by taking Hall's Catarrh Cure. Send for circulars, free.

J. C. HALL & Co., Props., Toledo, O.
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Put the tag on your wrapper as it indicates the time when your subscription expires. Renew immediately if you do not wish to lose number of your paper

Correspondence.

Notes From Boston.

The most important event since writing the last has been the transition of Gideon P. T. Reed which took place on February 21st at his home in Jamaica Plain, Mass. After a long illness, Mr. Reed was a firm spiritualist, a noble philanthropist. He was born March 11, 1817, in Saratoga, N. H. At the age of eleven years Mr. Reed came to Boston and was one of the Chauncy Hall scholars for three years under his uncle's tuition. He then spent two years in New York and Philadelphia, after which he returned to Boston and here began his commercial career, where for ten years he was known as one of the firm of Lincoln & Reed, jewelers. In 1848, closing his business relations in Boston, he went abroad and in 1850 formed houses in Paris and London under the firm, Tiffany, Reed & Co., in partnership with Charles L. Tiffany, of New York City, under the firm of Tiffany & Co. in America. The European management of all business matters of the present houses of Tiffany & Co. was under the charge of Mr. Reed for twenty-five years. The "Boston Globe" says: "He retired with a fortune variously estimated at from \$500,000 to \$1,000,000, and came back from Europe to live in America. Mr. Reed was known to a great many as a philanthropist and was always ready to help any worthy person that came before his ever-observing eye who was struggling to succeed. Among the many large gifts he made to deserving objects was \$50,000 to the Homeopathic Hospital of Boston to build a new wing; also \$50,000 to the Metropolitan Museum of Art. Another gift of Mr. Reed was a free public library of 2,000 volumes to the town of Saratoga."

The funeral took place at his home, 10 Boylston Street, Jamaica Plain, on the afternoon of February 25th. The beautiful home was thronged with the friends of him who had passed to the higher life and the sure reward of the spirit. The casket was surrounded and ornamented with beautiful floral designs. The services were extremely simple and impressive. The address was given by the guides of W. J. Colville, who said:

"In presence of the great concourse of friends here assembled to express their heart's affection for our ascended brother, and in view of the simple casket free from all signs suggestive of death and sorrow, surrounded with floral tokens of undying faith in the soul's immortal consciousness, no eulogy is needed. No word in praise of the many noble offices performed by our noble brother during an earthly career of over three-score years and ten are required to voice the deep emotion we all must feel when confronted for the last time with that that is perishable of the vesture of a friend dearly loved, but at such an hour as this it is not inappropriate to mention out of the abundance of a full heart some of those many indications of royal character which endeared our risen friend to all who knew him. Though the very soul of honor himself in all business and other matters, hating hypocrisy and deception, which were totally foreign to his nature, the height and depth of his compassion were such that his judgment even of those who did not well repay his many kindnesses was lenient in the extreme. He became the champion of many upon whom others turned the cold shoulder. And no matter how unthankfully a person may have treated him, or how deeply the person may have fallen into error, let him show the least disposition to arise and Mr. Reed's hands were warmly extended to welcome him, while at the same moment his tongue would be eloquent in protest against the hard sentence, alas! so common which would prevent a fallen one from recovering balance and out of temporary weakness becoming stronger for all days to come."

The possession of wealth, its accumulation, and distribution are to many intellects vexing questions, but when we see a considerable fortune accumulated and spent in such a way as to prove to all young men and women entering upon a commercial career that it is possible to so manage worldly affairs that prosperity can be devoted to the highest end of human service; we have a much needed object lesson. For whatever may be the ultimate outcome of the present transitional crisis in industrial matters, until an entirely new social order is evolved those who are in a position to make their wealth a means of establishing a state of equality among men and who use their means and influence in the highest and purest way they can perceive are justly entitled to the thanks of all lovers of humanity. For it is not by violence but by love; not by antagonism, but by mutual understanding that the new social palace shall arise, in which all busy workers in the line of human industry shall find themselves at their allotted tasks, each happy in the discharge of the special mission appointed for him and revealed to him through the unerring tones of special aptitude. Every human soul has a mission and one that no soul beside can accomplish. The missions of some are conspicuous in the sight of the whole world while those of others are seemingly lowly, but none less surely has everyone a mission to fulfill, and all who have fulfilled their mission nobly and unselfishly on entering through the weary gates of crystallized tears which lead to the next higher state, will find their reception in that other world more than a fulfillment of the highest desire entertained on earth."

It is always a grief to part from those we love, but what is the true object of our love? Is it what should our affections be placed? What is it we recognize as ever living, as perpetually persistent? Surely the unit of consciousness, the true self which calls forth our affection, is that immortal entity which mystics and sages call "The Jewel in the Lotus." To the Jewel, says the old, which feels itself incapable of death, and therefore vouches for its immortality. Whence this hope, this craving, this more than belief, this assurance of deathless being, underlies from any physical source and unsupported by any material analogy, if not from within the deep recesses of the spiritual reality of man?

No friend departs without leaving an aching void and bitter sense of isolation in some loving heart, but these earthly mournings are due only to the blindness occasioned by dwelling too much on the things of sense and obstructing the view to the outwardness of observation. Let us not think of our friend as gone or even changed, but only emancipated from the form he no more needed as an instrument for carrying on his work. Outrusted outwardly by lovely flowers let him bask in the deep, turning to beautiful blossoms in the earth while we direct our thoughts toward and away from the cemetery parade, and these pictures him as a bright, breathing forth in rays of light words of encouragement and peace. The central flower-like disposition, presented by a life-long friend, bore the inscription, "I am the Jewel in the Lotus." Mr. Colville made that motto the theme of a beautiful improvisation, from which a space forbids the inclusion of the entire text. I make the following extract:

"Though the casket of earth may peri,
And dust to dust return,
Though life may return to its giver,
And vacant leave the urn;
Though the lotus may drop its petals,

The germ in the heart enshrined
Must live and progress forever
In the freedom for which it pined.

Weep not for the friend arisen
Invisible to sense,
The soul hath left its prison
To find its recompense.
No sorrow of earth can condemn it
No grief or suffering quell
The joy which he now possesses
Mid scenes no tongue can tell.

As I have made quite a lengthy report of this service other matters will be cut short. Mr. Colville has closed his present engagement at Stearns Hall. The Children's Lyceum under the management of Mrs. W. S. Butler, gave a very interesting entertainment and Mr. Baxter closed with the Boston Spiritual Temple in a most satisfactory manner, all of which, with other interesting events must be unnoticed.

OBSERVER.

Brooklyn, N. Y.

The Brooklyn Progressive Conference had a good attendance on Saturday, February 27th. Meeting opened promptly, Mr. George Delerece acting as president pro tem.

Mr. La Fumee made the opening address in a few well-chosen remarks, about conditions in general concerning the Brooklyn Spiritual Association and the home connected with it, also concerning its members and their friends, who were expected to meet, not alone for spiritual teachings, but for the purpose of sociability. The chairman, Mr. Delerece, followed with some practical remarks, saying if we were not able to give towards the home certainly we could bestow upon it our work, our interest, our sympathy and love.

Captain Dey took occasion to express his ideas of starting a new investigation society, in which to choose a committee out of our own membership, thus forming a sort of nucleus for the purpose of putting all mediums, who would desire it, under stringent test conditions, and if finding them honest and true, to enable them to go out among the community with a so-called diploma. Having been found correct by the aforesaid committee, whose standing as to honor and veracity should be above reproach, and their capability of judgment beyond a doubt, such mediums enjoy a protection against suspicion.

Mr. Fred Haslam made a few interesting remarks regarding Spiritualism; its various phases, its philosophy, phenomena, and also spirit photography, and closed by reading a statement of Muhler, whom he considered the best criterion on the above.

Mr. W. C. Bowen, taking up the project of an investigating society, thought the ball had already been started rolling by such eminent men as Gladstone, Wallace, Savage, Newton, and whom we can bank upon as being competent in every way.

Dr. Weeks, in his usual humorous manner, gave a few points on spiritual digestion or contra dyspepsia. The doctor said we had been hungry so long for some real substantial facts, that when we got hold of them we were so greedy and anxious to get all we could, that if we did not take it practically we would have indigestion, and, in consequence, feel very uneasy, so he would advise everyone to be careful to consider well the spiritual food he partook of, so that at all times the head would remain clear.

Mrs. Morrell made a few interesting remarks on the subjects propounded by the other speakers, at the same time giving her ideas as to holding meetings, etc.

Mrs. Vittum, although not using the same words, corroborated Mrs. Morrell's remarks in every particular.

A gentleman, a stranger in the audience, rising, made a few very earnest remarks regarding the bill now before the legislature, which is to condemn everyone practicing mesmerism, unless he be a physician.

Mr. Perkins, on entering the hall, was greeted with loud applause, and being asked to sing, closed the meeting by giving in his usual, admirable manner, the song of "Bunker Hill."

E. F. K.

At Conservatory Hall, Brooklyn, Mr. Oscar A. Edgardo, of Newburyport, Mass., by control lectured morning and evening, Sunday, March 6th, each lecture being followed by spirit tests. The morning subject, "Ministration of Spirit," was intelligently and forcibly elucidated. Speaking from the spirit side of life, the control seemed able to give clear expression of the relationship of spirit incarnate and incarnate. That the spiritual progression and progressive tendency which are manifested in the more liberal pulpits and press is due, in a large degree, to the spirit incarnate, influencing projectors of thought. Mr. Edgardo is to be with us but one more Sunday.

W. W. S.

Haverhill, Mass.
Just as we informed your readers we should do, we have done. Yes, in this place, where "spirituality is at such a low ebb," we have, nevertheless, held a three days' spiritual convention, a thing never accomplished before in the history of Haverhill.

Our business session at 10 a. m., Friday, February 25th, was a very enthusiastic one, resulting in a unanimous selection of an efficient board of earnest workers, into whose hands are committed for the next three months the sacred trusts of the "Mediums' Order of Beneficence."

Our next session, at 7 p. m., when a very interested audience gathered to listen to C. F. Allen, of Melrose, who spoke practically as he always does; this time her theme being the "Practical Relationship between the Mediums' Order of Beneficence and Spiritualism."

In the evening a concert and social dance was the order of march, and till 12 o'clock the company enjoyed themselves highly.

Saturday, February 26th, the conference opened at 10 a. m. with an invocation by the president, followed by Vice-president Simmons in remarks concerning our work as an order. Dr. Fuller, of Worcester, and Mrs. Kenyon, of New Bedford, followed with remarks highly interesting.

At 2 p. m. Professor Kenyon gave a fine lecture on "The relation of harmony to physical well-being." The lecture was very deep, but not dry, very interesting and instructive.

At 7 p. m. Mrs. Kenyon gave a public test-sentence. Every test was fully recognized.

Sunday at 10 a. m. the conference was opened by the secretary in a speech of thirty minutes, during which time he briefly outlined the "Mediums' Order of Beneficence, its aims and needs." He was very ably followed by C. M. A. Twichell, of Boston; J. W. Kenyon, Dr. Cornell, of Ouselet, Mrs. Hammett, of California, Mrs. Lanabre, of Haverhill, and Miss Gleason, of Plymouth. Miss Gleason comes to this convention as the youngest officer in the order, and has contributed much to the interest of the convention by her pleasing recitations.

At 2 p. m. the guides of George A. Fuller, M. D., gave us one of those grand inspirational discourses that lift us up out of the quagmires of Christian Spiritualism, away beyond the reach of churchly malice, giving us food of a high order that stays right by us. Many were heard to say as they left the hall, "This is the best I have ever heard of." The Mediums' Order of Beneficence was clear, logical, grand, immense, never heard anything like it, best lecture ever delivered in Haverhill, etc. sufficient it is to say, without taking too much of your valuable space, the people have

heard the cause of the Mediums' Order of Beneficence expounded as never before.

At 7 p. m. the closing exercises of the convention consisted in a lecture of great merit by Professor Kenyon.

The convention has been a complete success, the talent of a high order in speaking the tests most excellent and that without which we could not get along at all, the music was grand. Never has there been in Haverhill as many of our public halls on any similar occasion as on this day.

As I have made quite a lengthy report of this service other matters will be cut short. Mr. Colville has closed his present engagement at Stearns Hall. The Children's Lyceum under the management of Mrs. W. S. Butler, gave a very interesting entertainment and Mr. Baxter closed with the Boston Spiritual Temple in a most satisfactory manner, all of which, with other interesting events must be unnoticed.

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At 2 p. m. Professor Kenyon gave a fine lecture on "The relation of harmony to physical well-being." The lecture was very deep, but not dry, very interesting and instructive.

At 7 p. m. Mrs. Kenyon gave a public test-sentence. Every test was fully recognized.

Sunday at 10 a. m. the conference was opened by the secretary in a speech of thirty minutes, during which time he briefly outlined the "Mediums' Order of Beneficence, its aims and needs." He was very ably followed by C. M. A. Twichell, of Boston; J. W. Kenyon, Dr. Cornell, of Ouselet, Mrs. Hammett, of California, Mrs. Lanabre, of Haverhill, and Miss Gleason, of Plymouth. Miss Gleason comes to this convention as the youngest officer in the order, and has contributed much to the interest of the convention by her pleasing recitations.

At 2 p. m. the guides of George A. Fuller, M. D., gave us one of those grand inspirational discourses that lift us up out of the quagmires of Christian Spiritualism, away beyond the reach of churchly malice, giving us food of a high order that stays right by us. Many were heard to say as they left the hall, "This is the best I have ever heard of." The Mediums' Order of Beneficence was clear, logical, grand, immense, never heard anything like it, best lecture ever delivered in Haverhill, etc. sufficient it is to say, without taking too much of your valuable space, the people have

Baltimore, Md.
The eloquent lecturer and medium Mrs. A. M. Gladding has just closed a two months' engagement for The Kellogg-Philosophical Society, to satisfy that the following will explain itself.

The Kellogg-Philosophical Society having secured the services of Mrs. A. M. Gladding for two consecutive months to represent the philosophy of the science and the religion of Modern Spiritualism on and from our platform, and same having been done in so thorough and satisfactory manner we therefore as a body, have

Resolved: That we heartily commend Mrs. Gladding to any sister society in quest of a finished speaker and medium and that her sojourn among us has been the means of not only increasing our society numerically and financially, but has had the beneficent tendency to awaken a stronger fraternal and social bond among us, and the friends of the cause as well.

Unfortunately for us Mrs. Gladding had engagements else we might have had the pleasure of holding her until end of season, we have however secured her for May.

The Baltimore Children's Lyceum was organized during her stay here and had a most successful beginning. Mr. Edward W. Wright, a pleasing and efficient gentleman has been elected conductor, and is the "Wright" man in the right place. Under him the lyceum must thrive.

Mrs. Mary C. Knight-Lyman is our next speaker and for March.

Mr. J. D. Roberts a young man, an excellent test medium, who has given so much evidence of spirit-return to investigators, and is doing so much for our cause, holds weekly seances every Tuesday evening at 7:30 Eastern Avenue and can truly state that these meetings are truly packed.

Miss Maggie Gaulle conducts circles at 105 W. Saratoga Street Monday evenings. This lady is well known, and her mediumship needs no encomiums from me.

The forty-fourth anniversary will be celebrated by a pleasing and satisfactory program now being arranged to be given at Kaine's Hall, one of the largest and most commodious places in the city, on Thursday, March 31st. The occasion will terminate with dancing.

CHESAPEAKE.

Butler, Pa.
We have just closed another series of lectures by Mr. F. A. Wiggins, of Salem, Mass. He gave us two lectures the first week in February, and gave such entire satisfaction that he was engaged for two more. On February 21st he gave the last series, which were attended with remarkable success.

Owing to an article which appeared in the columns of our daily by one of the materialistic brethren, scouting the idea of certain things that had been advertised. Mr. Wiggins gave a discourse on Spiritualism, its phenomena, and the laws governing the same, together with many personal experiences, which was very interesting and instructive as well. Then followed a number of very convincing tests to all who possess common sense.

Wednesday, February 24th, the largest and most intelligent audience of the season assembled to witness something of the phenomena of Spiritualism, as the whole subject has until recently been unthought of and unknown in this community.

The meeting opened by a few pertinent remarks by Mr. Knight, formerly of New York and a friend of Mr. Wiggins, on the subject of education. His remarks were timely, as it plainly showed the effect of one-sided education—always with an evil effect, as its tendency was to create an unbalanced condition of the mind. Then followed the seance where many tests were given that were very convincing even to the skeptical—except to one who would not be, and to his companion who was so loaded down with other spirits that he could not take in the purer.

In behalf of Mr. Wiggins I must say, that never did I see such calm composure and such gentlemanly bearing under such aggravating circumstances. But much good has been accomplished, and we fully expect to yet live to see "much good come out of Nazareth."

Mrs. J. W. WEEKS.

Lockport, N. Y.
It is with great pleasure that we note the steady growth of the spiritual philosophy throughout the civilized world. Ignorance and superstition are slowly but surely giving way to truth and liberty.

Despite the determined opposition of the pulpit and press here, we have, with the aid of the spirit forces, established a society whose vigorous growth has been a subject for prayerful consideration among our orthodox neighbors.

Our regular speaker, Mrs. Annie L. Robinson, has made hosts of friends to the cause through her rare mediumistic gifts. "Alice," her spirit control, has proven herself worthy of perfect confidence, not only to those residing in this vicinity, but to very many who consult her through the mail.

We intend to celebrate the coming anniversary, and hereby extend an invitation to the friends generally.

Our society, named by "Alice," "The United Progressive Club," elected the following officers for this year: Wm. Roe, president; Robert Morland, vice-president; Thomas Ryan, secretary; Mrs. Marion M. Burton, treasurer. Your valuable paper has many warm friends among the members of our club.

Very truly yours, E. A. DOTY.

Lansing, Mich.
Please announce that the Society of Spiritualists, of Lansing, will hold anniversary exercises Saturday and Sunday, March 6th and 7th, at Grand Temple Hall.

Mrs. Maude, of Detroit, and other good speakers will be present. A general invitation is extended to citizens and friends of neighboring cities and villages. Come with well-filled lunch-baskets and have an enjoyable time. Lunch will be served at the hall Sunday.

A. J. CHAMPION, Pres't.

J. N. GAUCHERES, Sec'y.

Dayton, O.
Our correspondent at Dayton writes that Myra F. Paine is engaged there for the month of March, speaking for the "First Spiritual Society." Much pleasure is expressed at her presence and her speaking, and it is thought there will grow in favor as the friends become acquainted with her.

If any of our readers have been imposed upon by so-called "Electric" Belts and desire to try the GASTNER DR. BRIDGMAN'S Electro-Magnetic Belt, highest attainable power, which is claimed to be recommended by physicians universally—we cordially invite you to read the advertisement of Dr. Bridgman's Electro-Magnetic Belt in this issue. In this advertisement Bridgman offers to send two pairs of his "No Cold Feet" Electro-Magnetic highest attainable power, each a free to each of our readers who remits him \$5 for one of his full-power Electro-Magnetic Belts—the "Clincher."

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